

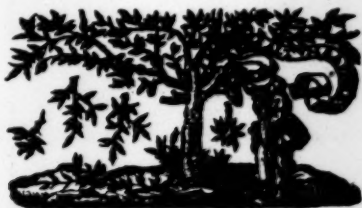
THE DRUNKARDS CVP.

By Master HARRIS, Pastor of *Hanwell*, and
Batchelor in Diuinitie.

Esay 5. 22.

*Woe unto them that are mighty to drinke Wine, and men
of strength to mingle strong drinke.*

*Quæ in vestris laudabilia sunt, laudo & prædico: si quæ
reprehendenda sunt (vt emendentur) vobis, & alijs a-
micis meis suadere soleo, hoc non est detractio sed at-
tractio. Bern. Apolog. ad Guliel. Abbas.*



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at the signe of the *Golden Cup*.

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TO THE RIGHT HONORABLE, AND RIGHT

Worshipfull his Maiesties Iustices of the Peace,
neere about *Hanwell* in *Oxfordshire*,
the Author wisheth euermlasting
happinesse.



Ight Honourable, and Right
Worshipfull, may it please
you to heare whilst I giue
my reasons; first, for the
publishing; secondly, for
the dedicating of this small
worke to your Honourable
selues.

Two great Commanders send these papers (to
dispatch the first) to the Presse, Hope, and Feare;
Hope of doing some good, whereof I lesse despaire
now than heretofore, sith already some encourage-
ment is giuen, and the Drunkards disease not found
beyond Gods cure.

Feare, lest this our Countrey be ouerflowne, with
drinke first, and with Plagues next, if we in the Mi-
nistry, and you in the Magistracie, hold our selues
still quiet. The sin now vnder censure, hath (I know)
beene often encountred, both with the Word and
Sword: but (I know not how) *Hydra*-like, it gaines
head by its wounds, and sprouts faster, and spreads
farther by cutting, like a pruned hedge. There is
(they say) an Art of drinking now, and in the world

The Epistle Dedicatorie.

it is become a great profession; there are degrees and titles given, vnder the name of Roring boyes, **Damned** crue, &c. there are lawes and ceremonies to be obserued, both by the firsts and seconds, &c. there is a drinking by the foot, by the yard, &c. on the dye, on the knee, &c. a drinking by the doozens, by the scores, &c. for the wager, for the victorie, man against man, house against house, towne against towne, and how not? There are also termes of Art, fetched from Hell (for the better distinguishing of the practitioners,) one is coloured, another is foxt, a third is gone to the dogs, a fourth is well to liue, &c. but none is drunken, that is as odious here, as Adultery in that state, wherein no body is chaste.

These vn sufferable abuses abroad, made mee to thinke of home, and resolute of meeting the enemy vpon the frontiers, rather than in our Townes, and of repelling him timely, rather than of trusting to a *firma ciuitas*, when he had gotten possession. The truth is, we are rather too late than too early; our Townes are already surprized, our men so wounded, that some reele in the streets, some are taken vp little better than dead in the high wayes. In this surprizall vnder mine owne view, it behoues me to doe the office of a watchman, and to blow the Trumpet: and thus I haue dealt truly with you in the first point, I expect neither profit, nor credit, nor thanks for my paines in this kinde: onely I tooke the Philosophers counsell, who wisht me to prize conscience aboue applause. What may be objected against my resolution, my selfe foresees, and the Reader in due place (lest this Epistle proue monstrous for length) shall vnderstand. Now for the second,

Conscientia satisfacienda, nihil in seculo laboremus.

The Epistle Dedicatorie.

second, why this Sermon, such as it is, should flye to you, it is not hard to diuine, your interests being so iust and great, both in the man and matter: for my selfe, I acknowledge my debt to be great, as to some of your ranke on the other side the shire, so to you all generally on this: my place bindes me to call vp some of you; and for the rest, kindneses received are bonds also. I am not ignorant how some of you haue pleaded my cause more than once, when my speeches with *Hanibals* haue bin charged with two fore faults, *viz.* for being too true and too free: neither may I forget, what iourneyes and paines haue bin vndertaken to doe me good by others, and what acceptance my poore paines and person haue found with all. All which courtesies I know not how otherwise to answer, but onely by acknowledging the debt, and by admonishing you of a duty. For the matter, I know not at what bench to commence a suite against Drunkards, if not at yours; you are as stakes in a hedge, that must keepe al from reeling; the Captaines of the Prouinces, that must giue the victorie; and the very men to whose cognizance this abuse most properly belongeth: to you (me thinks) I may apply the words of *Mordecai*: If you altogether hold your peace at this time, deliuerance shal be from some other place: but you, and your fathers houses shall be destroyed, &c. And who knowes whether you are come to this honour for such a time as this? Yea, wherefore hath God aduanced you, your Prince entrusted you: wherefore haue you taken vpon you the place, name, orh of Iustices, but for such like seruices? Perhaps you will tell me, that we in the Ministry are in some part of a fault,

St. W. P.

St. T. Ch.

The Epistle Dedicatorie.

for not crying downe the sinne, and catechising our people better. If so, mine answer is ingenuous: I am content to own some part of the blame, so you will passe an equall sentence betwixt all offenders. I will not excuse our selues, the Commons, the poore, vnder-officers, &c. nor can I on the other side excuse the behauiours of too many Gentlemen. I am de-
ceiued, if foure things in some of them, haue not bin some occasion of drunkennesse in this Kingdome.

I

*Hec vobis, non
de vobis, ut ali.
Bern.*

The first is, want of Hospirality: time was, when the poore trauelier was sure to find in most Townes of marke, two Innes to drinke at; the one the Manor house, the other the Parsonage house: now men are knowne by their houses, not the houses by the men (as one of that ranke complains:) the Master of the house flies, and sometimes carries behinde him a piece of the Church too; and by this meanes the Mannor is without drinke, the Parsonage without mault, and then what followes? trauellers must needes haue drinke, therefore there must be Ale-houses; and what will follow next, who knows not?

2

The second is, want of vpholding tillage and husbandry, worke the husbandman out of his dwelling, (eicher by turning him to a rack-rent, or by sending him to looke a dwelling in some market towne) and what becomes of him? either he turnes Badger, or Maulster, as knowing none other trade, which two callings symbolize very much with that of the Ale-mans: and how many by their Landlords are thus vsed, our bigger Townes, which (by this meanes, like *Antiochus* his Armie) are fuller of murtheres than hands, are strong euidences.

3

The third is, want of gouernment in particular families.

The Epistle Dedicatorie.

families. Were I to seeke a Tobacconist, I would as soone looke him in a Gentlemans house, as in any mans. In truth, where more abuse, than in some such places? who more outrageous in Innes, Taverns, Alehouses, than either the master or the men? If only Tinkers, and Pedlers, and Beggars frequented such houses, a Constable or Officer mought be heard, an Inne-keeper might be a Master of his own house: but drunkenness findes such friends and patrons, that neither the one nor the other sort dares speake a word.

The fourth and last thing more neerely concernes your owne callings; and that is want of due severitie, the goodnes of your natures and educations inclines you to mercy; a most sweet grace, if it be not mistaken and misplaced: but (alas) 'tis no mercy to suffer Locusts to eate vp the childrens bread, and to turne in swine to the labourers drinke. I am hartily sorrie to see how many good natures are deceiued with this counterfeite of mercy, when Iustice should take place against both places and persons offending. Hath any man offended? If he be poore, 'tis mercy to spare him; if great, 'tis pittie to disgrace him. Hath any house? alas, if you pull downe their signe, they cannot liue, the towne must keepe them: so mercy keepe vp signes, and (which is worse) sets them vp too. Hath a Seruingman spent his strength and time? 'tis mercy to make him a passe, and giue him a licence to sell Ale: Hath he beene wilde and dishonest? in mercy license him, to keepe him true and honest: as *Iulius* made one Cardinall, to keepe *Iulius* 33. him sound and vpright. Now surely, a Cardinals hat against heresie, and a signe-post against dishonesty.

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dishonesty, are medicines much at one. Oh stiffen your selues against this melting counterfeite, and suffer not the cries of a swine, the entreaties of a seruant, of a friend, of a Gentleman, of a fellow-Iustice, to tye your hands from striking a sinne so prouoking. The Lord, in mercy both to you and vs, hath confined you (ordinarily) to your own Countrey and Countie, hee hath giuen you, with good *Vzziah*, to loue husbandrie, he hath wrought in you some deale of care of your own families, some zeale for the Common good: you haue proceeded to some degrees of roundnesse against this sinne; wee thankfully acknowledge what is done, and cry still in your eares, as the Smith in the Landgraues, when he thought him too milde, *Durescite, durescite.*

There is a cruell mercy, saith one; there is a pious cruelty, saith another: reiect that, embrace this yet more and more: and (if it be possible) ease the Lord of contempts, his Annoynted of complaints, your Countrey of a burthen, your selues of trouble and of danger. You often complaine of bastardies, sheepe-stealers, hedge-breakers, quarrellers, and the like: will you be eased of these diseases? Belceue it, these gather into the Ale-house, as the humours doe into the stomacke against an Ague-fit; take them there, driue them thence with some strong Physicke, and you heale our Townes and Corporations of infinite distempers all in one. I haue exceeded, I craue pardon, and beseech the Lord to make you still and still to doe worthily in Israel.

*In all Christian seruises to
be commanded,*

ROB. HARRIS.



TO THE HONEST READER.



Rader, I must now be beholding to thy patience, not onely for the manner of writing, but for the matter written of. To declaine against such a sinne, in such an age, and such a Church, will seeme a matter needlesse, unmannerly, vnseasonable, all in one: needlesse, because enough is said already of this argument: unmannerly, because it is an ill bird that defiles her owne nest: vnseasonable, because experience hath taught vs (in many a Feuerdentius and Fitzimond,) how ready the Papist will be, to cast the shame of some vermine into the face of our whole Church. But giue leaue to answer all in order.

1. To the first, I answer by way of graunt; it is true, others haue written of the same subject: secondly, by way of instance; I haue not seene their writings, nor are they very obuius; if they were, yet such a Disease needs a Councell and Colledge of Physicians.

2. To the second, thus: first, I know no Church vnder heauen fuller of learning and holinesse, than ours in England: secondly, neuertheless, I knowe no field, but it hath weeds; no floore, but it hath chaffe; no Mine, but it hath drosse; no body, but it hath excrements: and thirdly, to reprove these as freely, as they shew themselves cleerely, was once the practice and honour of our Fathers, and therefore no error in vs now, so long as we rather plaster open blaines, than discover secret slips.

See the Prophets and Apostles, & Fathers of both Churches.
Non arcana redeg. Bern.

To the Reader.

As to the third; It were pittie if vice might not correct
 sinne. Romanists fault our diet: aske them what they were,
 who hold suriety to bee none other thing than humour and
 singularity, religion and good fellowship to be termes conuer-
 sible? Aske them of what age and sect their Poets spake,
 when they spake most against Drunkenesse?

Aske them whether intemperantes of that nature, bee not
 (by their Case-diminuishing) to be ranked amongst venials? and
 were particularly, whether there were not a Schooleman too,
 whose all aduancements, would make Drunkenesse veniall?

Aske them whether they neuer viewed the head and the bel-
 ly of their own body, and whether (not to speake of inferiours)
 they neuer heard of one Nicholas the fifth, or Leo the tenth,
 or John the twelfth (alias the thirteenth?) Surely these Popes
 were merry fellows in their generations, chiefly the last, who
 had a great deale of wrang, if he neuer drunke a bealsh to the
 Diuill himselfe. Thus, if these open their mouthes, shou know-
 est how to shut them againe: for thy selfe and others (that
 be ingenuous) more words need not; I haue said,

doe thou reade, and so remaine

mine, as I

To the Lord.

Rob. Harris.

Hamell April 22

Si castus ali-
 quis aut singulis
 in collegio: sin-
 gularis, insanus,
 &c. dicitur. Cle-
 ment.

Thi maior puta-
 tur religio, &c.
 Bern. ad Will.
 Abb. Clun.

Ebrietas placet,
 &c. O mona-
 chi vestri stoma-
 chi, &c.

V. Agg. A-
 gaphis, and o-
 thers, &c.

This is said
 so be Bonaue-
 ntura. si quis,
 of whose trust
 I take this last.

V. Luitp. l. 6.
 per tot.



THE
DRUNKARDS
CVP.

Es & r 5. 11. to 13.

VER. 11. Woe vnto them that rise vp early in the morning, that they may follow strong drinkes, that continue on till night, till Wine inflame them.

12. And the Harpe and the Viols, the Tabret and Pipe, and Wine are in their Feasts: but they regard not the Works of the Lord, neither consider the operation of his hands.

13. Therefore my people are gone into captiuitie; because they haue no knowledge; and their honourable men are famished, and their multitude dryed vp with thirst.

14. Therefore Hell hath enlarged her selfe, and opened her mouth without measure: and their glory, and their multitude, and their pompe, and he that reioyceth, shall descend into it.

15. And the meane man shall be brought downe, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

16. But the Lord of Hosts shall be exalted in iudgement, and God that is holy, shall be sanctified in righteousnesse.

17. Then shall the Lambs feede after their manner, and the waste places of the fat ones shall the strangers eat.



Before, so heere wee receiue some Sermon notes: the Preacher is *Esaie*; the hearers, *Iudah and Ierusalem*: the Sermon, worthy such a Teacher, an incomparable Prophet: grace him, and you shall finde him still like his Noble selfe, and pitie and powerfull in his applications.

1. As for his Auditorie, Iudahs finnes admit a double aggrauation: One, from Gods vnutterable kindnesse vnto them, deliuered in a stately manner, in the fore-front of this Chapter.
2. Another, from the qualitie and multitude of their Transgressions against him, dispatched in the residue. These finnes of theirs, for number proue many; for nature, heauie. The Prophet having first wrapped them vp in a Parable, now vnfoldes them, and so makes good the generall charge by particular instances.

Verf. 1. to 8.

Verf. 8.

Verf. 9, 10.

The first instance against them, is, an vnufferable abuse of their wealth and plenty, partly in the getting, and partly in the spending. In the getting, they serued no other Masters than these, Couetousnesse and Ambition; still hauing, still craning: and therefore they should receive no better wages, than emptinesse and basenesse. In the spending, they were as riotous, as in the gathering couetous: and of this latter sinne they are now indited. Where first, our Prophet layes downe the offence: secondly, passeth sentence. The Offence is in a word, abusive drinking, (the abuse of eating not excluded, as appeares, *verse 17.*) This sinfull drinking is described by the matter, wherein the failing was, and by the causes and effects thereof. The causes or parties offending, are set forth by three actions:

Verf. 11.

*Old. Smith.
beams.*

First, they rise early, and are vp in the top of the morning on this errand; wherein they are but too too diligent and vnseasonable, contrary to the rules of temperance, and customes (as it seemes) of their owne Country.

Secondly, being vp, they like not losse of time, they pursue (saith the Text) the Liquor from Cup to Cup, from House to House, from Towne to Towne.

And so *Myscul.
ad loc.*

Thirdly, when they are at it, they are no flinchers, they sit by it from morning to evening, or (as the words will also beare it) from one dawning of the day to another; they sit compassed. These be the parties spoken of, and spoken against, vnder the name of Drunkards, if *Esay* can iudge.

The second thing, is the matter and subject of this abuse,

1A

2 d

[strong

The Drunkards Cup.

[*strong drinke and wine*] the fruit of the Vine, and of other both trees and graines, for the Prophets word is very large, and containeth all drinckes of strength, besides wine (in this place) whether simples or compounds, whether of fruites (strictly so receiued) or of corne; as Cedar, Perry, Beere, Ale, &c. none of these came amisse, so they were of spirit, onely because they drunke not out of need, but lust, not for health, but delight; therefore they would haue it right: and this is the second thing.

In the third place follow the effects (at least, companions) of this misplaced drinking.

Wine (thinke the same of other liquor according to their strengths) inflames or pursues them. Indeed it doth both; it inflames the blood, & casts into feauers; (as the word would seeme to import) it inflames the soule, and fills that with lusts as hot as Hell; it inflames the whole man, and causes a drop sic and strange thirstinesse; and withall, it pursues the man as fast as he pursues it, forcing him still vpon more and more, and filling him with those suckers and horse-leaches, that neuer cease crying, Giue, giue.

Wine (and drinke) thus abused, carry a man quite out of his reason and occasions, and makes him so sensuall, that hee shall mind nothing but his Lusts, the Harpe, Viole, &c.

Their Drinke or Feast, (so the Hebrewes call their Feasts in those hot parts, where more was drunke than eaten;) so with great reason may *Esay* call the Drunkards Banquet, whose Bread and Flesh, whose first and second Course is, Drinke, and little else than Drinke: as if hee should say; They feede vpon pleasures: after Drinke they call for Musicke; after one Instrument, for another: The Harpe for my money, (saith one;) The Viole for me, (saith a second;) The more the merrier, (saith the third;) All, all, let's haue as many Instruments heere, as *Dauid* made for the House of God, (say the rest;) and let's bee merry, and hang sorrow. Thus Wine sets men vpon a merry pinne, so that they care not what they spend, what they doe, to giue flesh content.

Thirdly, this makes a man vnderly forgetfull of God; so

The Drunkards Cup.

that neither the workes nor working of his hands be regarded; that is, neither shall the Lord be acknowledged in the first making, nor regarded in the present disposing of his creatures, either by way of mercy, or of iudgement. Drinke will besot, that a man shall haue no leysure or power to consider, by whom, and why these creatures (thus abused) were made; by whom, and why they are either multiplied or subtracted: but the Drunkard being drowned and buried in Wine and mirth, layes downe all thoughts of a God, of a Iudge, and sets all as fixe and seuen.

Thus you haue the sinne and sinners heere endited. This Noble man, this man of God, hauing thus followed them thorow all their haunts and Ale-houles, and told them from point to point, what they did and said in the middest of all their Cups and quassings; now rises vp, being full of the Spirit of the Lord, and iudgement of his God, and proceedes to sentence.

The second part of the Text.

THis sentence was in grosse purposed in the entrance; so soone as *Esay* thought vpon these beasts, fire was in his bowels, and he discharged a woe vpon them; but now hee descends to particulars, and enlarges his woe in this sort:

Verf. 13.

First, he resumes and repeates the cause of their miserie, as Iudges vse to doe, when they giue sentence, [*therefore*] and [*because they haue no knowledge*] that is, for their riot and excesse, (together with the companions and effects thereof) which hath resolued it selfe into vtter brutishnes, inasmuch that they haue out-lined all vnderstanding: for this cause (saith the Lord by his Prophet) I will punish them.

Secondly, he delineth the sentence in the parts and effects of it: the parts & parcels of the punishment & sentence are three.

First, *captiuitie*, (the storme that fell vpon their kinsmen of Samaria, much about this time;) this they were as sure of, as of the coates on their backs: and therefore the Prophet speaks accordingly, [*Eighty are gone, &c.*]

Secondly,

The Drunkards Cup

3

Secondly, scarcity and famine, the ordinary companion of Warre, and harbenger (if not attendant) of Captiuitie.

Thirdly, death, which usually follows the Campe, and rains in that Citie which the Enemie hath blockt vp, or begirt with Souldiers. These are particulars of their punishment and sentence; which how they were made vp, they (poore soules) felt, and we may reade.

The last thing followes, the effects of this doome and execution.

First, in respect of the delinquents, the Inhabitants of Ierusalem and Iudea, euen the chiefest of them.

Secondly, in respect of the Lord who censures them.

Thirdly, in regard of the creatures by them abused, which should feede themselves and others, according to the first institution, and not be any longer, either subiects of vanitie, or instruments of euill; contrarie to that goodnesse, which the first creation and diuine institution put vpon them.

Thus you see the heads of a Prophets Sermon: had you heard this Orator himselfe praising these things in his owne words, with his owne affections, your hearts would haue melted in your bodies; but we must doe as we may. For the manner, and for the matter, we will not dwell vpon all that is offered, but hasten to that which (after the Prophet) is by vs chiefly intended. He begins (you see) with a woe; and though he were a Courtier, and a Master of speech, to whose elegancies, the roarings and rowlings of *Drumstheues* doe no more answere, then the confused noise of waters in one age, so the sweete voyce of Harps in another, in *Johns* Reuelation: yet he knowes how to curse as well as blesse, chide as well as comfort; and can speake warre to a rebel, as well as peace to a friend; and if this were no impeachment, either to his breeding, or his writing (who therein neuer met with his match, vntill Saint *Paul* set pen to paper for Rome) I see no reason, why any Teacher now should be reputed rude in speech and behaviour, for the like practices, vpon the like occasions.

Again, we see in this most heavenly Teacher, a woe in reading

For the famine and pestilence, vid. *Isa. lxxij. lxxij. l. 10. c. 10.*

Verf. 14.

For the execution of these, vid. *Isa. lxx. and Kings.*

Verf. 15.

Verf. 16.

Verf. 17.

Isa. l. 20. 21. 22.

Isa. l. 20. 21. 22.

Chap. 14.

Isa. l. 20. 21. 22.

Isa. l. 20. 21. 22.

Isa. l. 20. 21. 22.

readinesse for euery disobedience; a woe for the oppressor, verse 8. a woe for the presumptuous scorner, verse 18, 19. a woe for the vnrighteous Iudges, verse 20. a woe for the proud, verse 21. a woe for the drunkard, verse 22. as heere: so that euery sinne hath its burthen; and if one alone will make one wofull, what will many? what all, when they meete in one?

Audib. m. v.

Thirdly, *Esay* deales not his woes and blowes at randome, fighting (as they say of some) in the darke, but as a valiant champion, he encounters the enemy in the face, and opposes to the sins of his time and nation, with greatest vehemency; and heerein (indeed) lyes the wisdom and faithfulness of a Teacher: then, and onely then shall he prooue himselfe sincere and vnpartiall, when he shall hold his course in the heauens (where, being a starre, he is placed) notwithstanding the encounters of contrary orbs and motions; vpon this ground, *Esay* then, and I now set vpon this monster Drunkenness, it being now as shamelesse, as then it was fearelesse; passing therefore all other particulars, let's fasten vpon that, which the words doe with their fullest streame carry vs vnto, and there confine our selues to this one Proposition: Abusue drinking is a very dangerous sinne. This point requires no great store of paines, or words, or explication: we are all agreed thus farre; First, that euery action of nature, both as it is an action, and as it is naturall, is good. Secondly, that the very same action, which is in it selfe naturally good (being misplaced, and ill-managed) becomes morally bad. Of this nature is the action now in question: Man is no more to be faulted for drinking, than for thirsting, than (in short) for being a liuing and a sensible creature; only actions of this kind, (being not simply or absolutely good, but in a respect) may easily and accidentally become bad. Drinking then is not simply condemned; but (so) drinking: that is; such drinking as *Esay* speakes of, (in a word) abusue drinking: but of the words enough. For confirmation of this point, we thinke we need not say any thing: if it be a sinne (so) to drinke, then must it needes be dangerous; and if it be the abuse of a good thing,

Doct. 1. propounded.

Doct. 2. expounded.

*Vid. Chrys. ad pop.
Ant. bom. &
alibi Vinum Dei
opus est, ebrietas
diaboli.*

Doct. 3. confirmed.

thing, then will it also proue sinfull: but it must be a very faire Print that the drunkard can reade, and proofes must be very cleare, else he cannot taste them (so I speake, because he weares his eyes in his tongue,) and therefore we must stand to proue the snow to be white, and to shew, that howsoever drinking be needfull, yet the abuse of drinking is both sinfull and hurtfull, nay, exceeding perillous.

Thus then wee first reason from authoritie: That which God curses, and smites with heauy iudgments, that is a dangerous sinne; he both curses and smites disordered drinkings, therefore this is a dangerous sinne. The curse we may find written in blood, in many places of the Word; Woe to drunkennesse (saith *Esa.*) Woe (saith *Habacuk.*) Woe (saith *Salomon.*) Howle ye drunkards (saith *Isa.*) Weepe ye feast-mongers (of this kind) (saith *James.*) And which of Gods Seruants hath not a woe in his mouth to throw at this sinne? The iudgements and executions wee meete withall, in stories of all ages, and writers of all sorts: but what should we runne into particulars, when we finde and perceiue two worlds of people to fall vnder the curses due to this sinne in part? Abusiue drinking holp to drown the first world, as the story tels vs; they did eat, drinke; they did these things vnseasonably, (when God called to mourning) excessiue, more like beasts than men, continually passing without breathing from one to another (as *S. Luke* elegantly deliueres it.) In sum they dranke (for our purpose) disorderly, therefore God said, satiate your selues with liquor (whereof you haue been euer so thirstie) and choaked them with a floud; and as it hastened the destruction of that world, so will it of this (as our Saviour vpon the like premises inferres the like heauy conclusion in the same place;) nay, this sinne will kindle flames of hell in the drunkards soule, and will cry to heauen for his barment there, 1 *Cor.* 6. and therefore sure it is dangerous.

Againe, that practice (which blind nature abhorres and detests) must needs be very odious and perillous: now such is the disorderly vse of drinke, nature loathes it, and trembles at it, as might be shewed (if needfull) by the Lawes and con-

*17 Stobe, for the
Greeke Poets.*

stitutions of all States and Governments, that haue beene thought worthy remembrance, by the testimony of the loo- fest and most naturalists, (the very Poets, the very Greekes) who haue condemned sippings and drinkings, as well as drunkenesse.

Lastly, by the verdict of the drunkards owne conscience, which fills his face with shame and blushing, when he is called by that name, and makes him quake at the sinne it selfe, till he hath laid this his keeper to sleepe, and blowne out that little light that is left in him, and desperately drowned the voyce and cry of nature; and yet (who knowes it not?) nature hath no liuely touch or quick-sight: the matter (alas) must be very grosse, that nature seeth foule and fluttish, that she squeames at; yet (behold) that nature (which out of blindness swallowes so many flies) straines at this, and therefore certainly it is no gnat.

*Salomons orati-
on against
drunkenesse.
Prou. 3. 4.*

From authoritie (Diuine and humane) wee might passe to arguments of another kind, and fall vpon this sinne with many weapons at once, reasoning either from the generall, thus: It is a great sinne to abuse any lawfull thing and good creature; therefore drinke. Or from the like, thus: To abuse meate to surfet, is grievous; therefore drinke also: or from the contrary, or from the causes, or from the effects. But *Salomon* first, and *Ezekiel* since haue saued vs this labour; and it will be sufficient for vs to transcribe their orations, and to beare them speaking in their owne words. First then *Salomon*, hauing else-where let fall many disgracefull tearmes against this sinne, in his 23. Chapter he presents vs with a full oration and inuective, making for our purpose. The sinne, by him controld, is abusive drinking, (verse 30.) the carriage and order of his speech very artificiall: first, arguments are brought against it: secondly, answers are giuen to objections that are made for it; the stile is very lofty and rhetorical; the manner of his discourse, (stript of his flowres and colours) ouer and besides diuine authority, in euery word is this; Disorderd drinking fills a man with all curses and miseries, naturall and spirituall, therefore it is to be shunned

as

as most hurtfull: this is, first, proposed; secondly, prooued from a particular enumeration and induction, &c.

In the generall, there is woe and alas, to euery abuser of Verſ. 19. drinke: first miseries vnſufferable, and ſuch as ſhall cruſh (firſt or laſt) the tipler, and make him blow and ſweat vnder them: the woe is not ſet downe in Gods Booke, the (alas) will one day be fetched out of his ſides. Then in particular, this praſtice fills him with much ſinne againſt others, viz. drinke abuſed, doth breed brawles, and make quarrels: where the partie dares be bold, it makes him brawle with neighbours, fellowes, hoſteſſe, ſeruants, children, wife, all; the drinke hauing bitten him, he runnes like a mad dog vp and downe, snapping at euery body; firſt, hee ſhakes his owne people in his own yard, then all that come within the breath of him; hauing once ſalne out with his own wits and memories, (that one goes one way, and another another way,) he can agree with no body, but prooues raging mad, as a Hea-
Infamia voluntaria. Sen. Ep. l. 12. ep. 48.
then (after *Salomon*) could ſay.

Secondly, as he can ill rule his hand, ſo worſe his tongue; *Secundi cap- fat cups oyle that ſo much, that it cannot ſticke: drinke dou- ces, &c.* bles his eyes and eares, he ſees (in his conceit) all things double: but it multiplies his tongue beyond number; one drunkard hath tongue enough for twenty folke, and hath ſome- what to ſay to euery queſtion and perſon; he is then a good Aſtronomer, Logician, Philoſopher: and what not? A Conſtable, Juſtice, Preacher, Councellor, a King: and who not? What cannot he doe? What doth he not know? What will he not ſay? Any ſecrets are then reuealed, of friends, of wife, of ſtate; yea, his owne heart comes vp as eaſily, as ſome of his drinke; and you ſhall aſſoone perſwade a ſtone to ſpeake, as him to be ſilent: now he railes, now he ſcoffes, now hee lyes, now he fawnes, now he ſweares, now he bans, and cannot be quiet till his tongue be wormed.

Secondly, as he is a foe to others, ſo no friend to himſelfe, whether ſoule or body be conſidered: for body, hee is moſt ſenſible of that; and therefore *Salomon* doth well to beginne there: he drawes miſery vpon himſelfe from others, he cre-

ates misery to himsele without others. First (saith *Salomon*) hee hath causelesse wounds, needlesly procured, though deservedly inflicted: he hath small reason to draw vpon himsele hatred, shame, smart; there is enough abides him in Hell from Heauen: but hee will cause his kindred to forsake him, officers to smite him, Chirurgions, Physicians, Taylors, Bailiffes, and other Magistrates to be troubled with him, ful much against their wills; there is no helpe, but he must passe vnder the hands of priuate Rulers, of publike Gouernors, both in Church and Common-weale; perforce hee must to the whip, to the post, to the stocks, or else he proues a Bedlem.

But is this all? No: though all men giue him passage, yet he will not to his graue in peace, he will doe one execution vpon himsele, he will bleare his eyes (saith *Salomon*): Is that the worst? then neuer care; he will sell two eyes, to satisfie one tongue: but that is not the worst; hee meanes two things: first, that hee distempers himsele: secondly, that he disguises himsele. For the first; Who can recount the hurts that by this meanes come to the whole body, especially to the head, stomacke, liuer, and the more noble parts? Who can recite the Rheumes, Goutes, Dropsies, Apoplexies, Inflammations, and other distempers hence ensuing? Beleeue a man in his owne art: The distempered body, the more it is filled, the more it is spilled.

For the second: What one sinne more mangles and defaces Gods Image and mans beauty, than this? How doth it dam vp the head and spirits with mud; blow the cheekes with winde? fill the eyes and nose with fire; lade the hands and legges with water; plague (in short) the whole man with the diseases of a Horse, the belly of a Cow, the head of an Asse, &c. and turne him into a very walking dung-hill?

Thus *Salomon* hath furnished vs with some reasons against this sinne: the drunkard now interrupts him (as one impatient of further speech) before he can finish his oration: saying he would shift off all, and therefore moues euery stone: first,

(if

ὁ πόθος τῆς ἐνδοξίας
ἐκείνου ἐστὶν ἡ αἰτία
ἢ Hippo. Apho.

Vid. Plin. nat.
lib. 14. c. 24.

(if it might be) he would deny the fact: secondly, or (if that may not be) he will stand to his action, and make good his practice. For the first, thus he speaks, What of all this? Yeeld euery word that is spoken against drunkenness to be true, grant it as bad, or worse, than it is made; What's this to me? the question stickes here, who is a drunkard? for my selfe, I was neuer so gone yet, but I knew the way home, I could tell what I did, what I said, &c. The diuine Orator answers (and his answer is also ours :) They that tarry long at the wine, they that goe to seeke mixt wine, they are the parties to whom the woe belongs, they are to be ranked with drunkards. Drinke then is not onely abused when it turnes vp a mans heeles, and makes the house runne round, (as one speaks) but when it steales away the affections, so farre, that a man cannot make too much haste to it, take too much paines for it, spend too much time at it. Belceue it, if a man drinke too much for his purse, too much for his calling and occasions, too much for his health, and quiet of body and minde, *Salomon* calles him a drunkard: yea a drunkard, though he take not too much for his braines: for why? a man hath no more reason, or warrant, to drowne his time, his estate, his liuer, his stomacke, &c. than his wits & braines: nay, seeing in cases of this nature, things are rather measured by the intention and affection of the doer, than by the issue and euent of things; why should not a man be deemed a drunkard, for his inordinate affection to drinke, as well as an Adulterer for the like affection to his neighbours Wife? Nor needes that trouble vs, which Philosophers tell vs, that no man desires drunkenness: for the same may bee said of euery other sinne: sinne, as sinne, in its owne colours and nature, is neither desired, nor desirable, but only as it is disguised, and offers it selfe to the vnderstanding and will, in the likeness and habite of goodness: drinke is desired, though drunkenness be not; and company, and sport, and all occasions of the sinne: and when to these the desires are carried with too much strength, the man (that should be master of his desires, and not a seruant to them) deserues for his folly,

*Senec. Gra-
duum errantem,
tella ipsa mo-
bilis, &c.*

*Vid. Plin. Cen-
sura Torquat.
ubi supra.*

There is an art
of drinking,
saith the same
Plinie.

to heare drunkard. Hence is *Salomons* description, which in truth, will not suite with any other drunkard, than this now spoken of: alas, if none be drunke, but such as haue lost their legges, tongues, senses, that lye tumbling in their own vomite, and sleeping in a guzzle, what should *Salomon* speake of quarrels, babblings, &c? such be as dead as a dore-naile, ring a bell in their eare, they heare not, much lesse can they speake; scoffe them, rob them, smite them, spurne them, they stir not, much lesse quarell: onely it is your mannerly, sober, Methodicall drunkard, that drinks by the houre, and can tell the clocke; that drinks by measure, and by rule; first, so much Ale, then such a quantitie of Beere, then of Sacke, then of Rennish; then backe again from Wine to Ale, from Ale to Beere, till the reines bee cleansed, the liuer cooled, the stomacke set vpright, and heate and moysture brought vnto a iust and euen temper: it is he that *Salomon* speakes of; he, (I say) that when hee likes not his Host, hath legges to goe to another house, and wit to iudge of the best Brewer; nay, skill to brew himselfe: helpe him but to the simples, and let him alone for the composition: he knowes his proportions, for wine, for sugar, for spring-water, Rose-water, and the other ingredients: nay, if the house bee not worth an Iuy-bush, let him haue his tooles about him, Nutmegs, Rosemary, Tobacco, with other the appurtenances, and he knowes how of puddle Ale, to make a cup of English wine, & when he hath brewed, he hath a great a gift in drinking, iust so much as will make him hartie, cheerefull, witty, healthfull, and no more: this is the man that *Salomon* speakes of, a man of measures and mixtures, as one of his words import.

Why but (saith the Tipler, for now hee speakes) if *Salomon* speake against this regular drinking, he speakes besides the booke; the vertue of wine (say the like of other liquors) is great, if a man haue skill how to chuse it, by its colour, taste, motion, &c. and will (if not receiued to surfet) giue much content and refreshing; this is knowne, I finde it, I feele it, I perceiue it doth me good, and I will beleue my owne eyes and taste, before tenne *Salomons*. *Salomon* answers.

swers this: Well, (saith he) be not deceiued with shews and
shaddowes: a man may be drunke, though his eyes be not
out; and may be deceiued, though his eyes be in too: all is
not Gold that glisters, all is not paid that is promised: Wine
promiseth much for the present, but it will deceiue thee in
the end; it promiseth health, but it payes sicknesse; it pro-
miseth comfort, but thou shalt finde sorrow; it promiseth
helpe, but thou shalt receiue hurt; it is a poysoned potion;
an *Amphisbana*, it bites both wayes (hercafter and now too)
and carries its sting with it, for all its smiling and flattering
face. And thus *Salomon* hath silenced the prattler, and made
way to his other arguments, which more immediately re-
spect the soule: be not wearie, if I draw you after him a lit-
tle further.

Verf. 32.

*Per se Supplicium
ebriet. Chrys.*

Thine eyes (saith he) &c. follow three companions of this
sinne: the first is impurity, and this is euer one. *Venus* comes
out of the froth of this Sea; I will neuer belecue that Chasti-
tie euer slept in the Drunkards bed: nay, this sinne fills the
heart and eye, (both eyes) if not the life, with horrible filthi-
nesse, naturall, vnaturall, any: this is so cleere a truth, that
Darknesse it selfe saw and confest it.

*Nunquam ego
ebrium castum
putabo, &c.
Hier. in Tit.*

Secondly, his heart (to passe to the second companion)
belcheth out peruerse and crooked things, things farre from
truth, piety, reason, modesty: oh the beastlinesse that smokes
out of such a mouth! a man would thinke that the Diuell
himselfe should blush, to heare this childe talke: how doth
his mouth runne ouer with lyes, against both Christians and
Preachers? What speakes he lesse than Whoredomes, Adul-
teries, Incests, at euery word? Heare two or three talke,
when somewhat whittled, and you would change the Lya-
conians language, and say, Diuels are come vpon in the likenesse
of men.

Ast. 14.

Yet we are not at an end: excusue drinking hath a third
companion, and that is senselesnesse, both of one place and
case. For the first, lay a Drunkard in the Seas, set him on a
Tree or Mast, tis all one to him, he considers nothing; but (as
if the prouerb, A drunken man neuer takes harme, were good
Scrip-

Verf. 34, 35.

He loseth yesterday past,
and to morrow to come,
saith *Plinie*.

Piscat. in Prov.
23.

Chrysost.

Scripture) he takes little care what way he goes in the dark, what bridges he passeth ouer, what hedges he lyes vnder, what falls he catcheth, how he breakes and knockes himselfe: and for the second, he little feesles what for the present is done, and therefore for the future is no way bettered; hee forgets his pouerty, by that time hee hath gotten a penny, the whip, by that time his doublet is on; the stocks, by that time his foote is out, and therefore the next iourney he makes, is to the Ale-house againe. To conclude, construe those two last verses how you will, two things are cleere: first, that this drinking is a besotting sinne, howsoeuer it makes one sometimes as sicke as euer was Sea-man (as some also expound those words) and expose him to a thousand perils, yet is he neuer the wiser after ward.

Secondly, that this Dropsie-like disease is almost incurable; partly because a man herein sees not himselfe, & knows not what to repent of when he is sober (it being a taske almost inuincible, to make him own those words and behaviours when he is sober, which in his pots he was author of;) and partly, because this disease still growes vpon him like a Dropsie, and meanes to liue, (though he dye) being, as one saith, an insatiable couetousnesse, as that is an vn-satiable drunkennesse.

And thus *Salomon* hath proued our point, and yeilded this conclusion; Abusiuē drinking is a dangerous sinne: dangerous to body, dangerous to soule; dangerous in its effects, dangerous in its companions; dangerous in this life, dangerous in the life to come. After this most wise writer, it were worth the while, to heare our most lofty Orator declaime vpon the same Theme, telling vs how preiudiciall to labour, liberty, liuelihood, and life it selfe it is: but I should be too too tedious, and therefore I rest in that which hath beene already spoken in the opening of the Text, and poste now to some application.

vs. 1.

Is this a sinne so dangerfull? then must the consideration heereof humble vs, and bring vs on our knees, both all and some: first, all of vs haue reason to take to heart this sinne,
that

that hath drowned many, and threatens all: a sinne odious and lothsome in any, but in vs (who haue so much light, so many lawes of God and man against it) most vn-sufferable. Well, for the better quelling of our pride and securitie, let vs first see when drinke is abused: secondly, what the kindes: thirdly, what the degrees of those abuses be: And (this done) let vs reflect vpon our selues, and see how farre this sinne trenches into this our Countrey.

The first we thus briefly dispatch: Drinke is then abused, when it is not vsed in that order, to those ends for which it was appointed. The ends were; first, vtmost, Gods glory: secondly, neere hand, mans good, in preseruing nature, and fitting man to all required seruices, (both in his generall and speciall calling:) when therefore tis so vsed, that neither is God glorified, nor nature relieved, nor the receiuer fitted to honest employments, nor (in short) any such end proposed and proiected, (but the contrary,) it is abused:

For the second, the abuse may be committed many waies, as vice is manifold, vertue vniforme: first, when there is an error in the matter, men drinking that which hath no fitness in its nature to nourish and sustaine ours, either by qualifying heate, or helping moisture; nor was euer indeed appointed of God for such a purpose: such was * blood (in some sort) among the Heathen, when they drinke it, as you would (in some cases) milke fro the Cow or Goat: such were other mixtures and potions, taken onely for the enraging and strengthening of lust: and to this head, if Tobacco (as it is vsed by the most) were referred, I thinke it were no error. Adde to this another error in matter, (if not in respect of the object simply, yet in a reference to the subiect) and that is, when men, without regard of yeeres, or strength, or constitution, powre in that which is too hot and big for them.

So is the first error: the second is committed in the measure of drinking, when a man exceeds; first, his strength and braines; secondly, his purse and meanes, (at least Gods allowance:) thirdly, when he lauishes out his time, & sits too long at it, &c. & (to be briefe) whe his measures are vnmeasurable.

Besides, *Fastus inebriatur, sobri-
tatem fronte
pratendit.*
Saluan.

* First, that many people did vse raw life-blood in this sort, the stories and Poets euer where witness. Secondly, that God (Gen. 9. 4.) alludes to such a practice, seems to me more than probable. (See learnedly for this, *Sans. in Aët. 15.*) Thirdly, that either Gen. 9. or Aët. 15. should deny Christians all vse of blood for food, I can not be perswaded to thinke: but *hec obiter.* *Mensuras sine mensura.* Aug. de verb. Apost. Serm. 4.

The third error is in the manner, chiefly when men are prophane against God in the use of his creatures, not seeing the Lord, yet dishonouring him, and spending their cups with oaths sometimes, sometimes with words of prayer and scripture, which sound most illfaoueredly in a drunkards mouth, as *Salomon* tels vs.

1 Prou. 26.9.

Secondly, when towards men they become vnamlike and vnciuill, so far from remembring (amidst their bowels) the affliction of *Joseph*, as that they forget the nature and flesh they are clothed withall; cease to be men; suffer themselves to be transformed by this *Circus* (drinke) into swine, shewing as little manners one towards another, as such creatures doe, and no better.

Amos 6.

Thirdly, when in respect of themselves, they haue no command over their affections, so farre from putting a knife to their owne throat (when they haue taken enough) as that they be ready to place it in a Tapsters belly, (if hee offer to see bounds to their throats, and will fetch no more,) at least they vbleesse themselves, when meanes, and time, and company will not permit a sacrifice to their *Bacchus*, to their belly.

Prou. 13.8.

The fourth error is in the end; when Gods ends bee not thought vpon, but the contrary; when they drinke, not to serue God, and to set vp him, but to other purposes, to wit, that so they may lay their consciences on sleepe, drinke and drine out the threatnes of the Word, the thoughtes of death, saying in the Epitaphes words, and a beasts language; Let vs eat, drinke, to morrow we shall dye.

Vox precidis, non hominis. Tul. in Tusc.

Secondly, when they drinke not for strength, but lust, and pride, to shew how full of Satan they bee, and how neere to swine.

Thirdly, when they drinke, not to be seruiceable to man, kinde, but to abuse their brethren, to lay others vnder table, to satisfie reuenge, to discouer others secrets, to picke others purses, &c.

And for the wayes and meanes how and whereby drinke comes to be abused; so much, only in regard of haste.

Now followeth the third thing, the degrees namely of these

these abused drinkings: and here we meane not to enter in
to the mysteries of this black art, nor spend time in particu-
larizing the severall orders and degrees of these professors,
as some others haue done, but onely content our selues with
thus much. First, there is no man sinning but failes in some of
the named particulars: yet secondly, there is a difference
these abuses and corruptions reigne in some, that is, they be
ordinary, they be affected, they bee iustified, at least secretly
allowed. Secondly, they bee mortified in others; that is,
some men doe not ordinarily (nay, not once perhaps in an
age) breake out into any grossenesse, nor at any time allow
themselues in any exorbitancie; but they strue against the
sinne; they detest it, they bewaile it in whomsoever, and it is
an *Haeretic* to their eyes: our speech throughout is directed
against the former degree of drunkennesse. Now seeing
then we vnderstand one another, and the particulars of this
sinne, doe but see (I passe to the second thing mentioned)
what reason we haue to tremble for I demand, Is not drinke
abused with vs? Do we drinke to God, to health, to strength,
to the Common wealth? What? is there no failing with
vs? in matter none? in manner none? in measure none? in
the ends of drinking none? Or is this failing in the waine,
and much what mortified? Oh that I could answer affir-
mationely: but alas, I cannot: men drinke God out of their
hearts, health out of their bodies, wit out of their heads,
strength out of their ioints, wife and children out of doores,
the Land and Kingdome out of quier and plentie, and threa-
ten all with miserie. A generall charge is nothing, without
particular instance; let's touch vpon the heads proposed: and
first, if we beginne with the matters abused, I am at a stand,
and wot not well what to say, lest in reproofing I become a
teacher, as it fared with another in the like case: this I may
say is grosse; the Diuell is turned Brewer, Mountebanke, and
some Apothecaries are not his worst drawers, who haue
their cups of fornication also, as well as the hostesse of Baby-
lon: one thing is in sight and sent, the whole Land stinkes
of it, wretched be where the brightnesse of his Maiestie dis-

Vid. Table of
Drunkards.

As the Hea-
thens distin-
guish between
ebrius and
ebriosus.

Vid. 1. King. 8.

As the Russi-
ans in Master
Jenkinson's
voyage.

Vid. Continual
sermon, per
Petros.

pels the smoke, and that is Tobacco. Doe you euer thinke it was Gods meaning, that that hearbe should be so ordinarie a Liquor or Perfume, that euery Gentleman and Begger, euery Tapster and Hostler, euery Carrier and Tinker, should make a Bricken of his Body, and a Chimney of his Nose? Oh the vanitie that that poore creature is subiect vnto! To what drudgerie is it put, though Maieslie it selfe hath spoken for its libertie?

SE. W. R. Hist.

*Satis est populis
fluminsque, Ce-
resque. Lucan.
4, Pharis.*

Chrysost. in
Gen. 9. *Quoti-
die morimur,*
c.

What should I speake of particular Drinckes? is it not lamentable to see, how farre wee are fled from the Patriarkes Water? If Heathens bewayled this, should not Christians? What a thing is this, that children be halfe killed before they are borne, with distempered Drinckes? (as one, more iustly than fitly, vpon the occasion of *Samsons* diet, complaines.) What a grieffe to see, how euery Boy and Girl now addes fire to fire, and be all for the strongest; the strongest Ales, the strongest Beeres, the strongest Wines, the hottest Spices? Are not our Swaggerers like to doe their Countrey seruice one day, who without scaulding can powre downe Cups of your hottest Waters, and drinke more Spirits in a Night, then their flesh and braines be worth? Verily here is an abuse; a great abuse thus to discontent nature, that is content with so little. But as yet we be but in the Hauen: if wee launch into the Deepe, we shall meet with Sea-monsters: for come to the measure of mens drinking, and what measure find you? no time is long enough for this piece of seruice; not the day, not the night, not many, not any: men haue nayled their eares to the doores of a Tauerne, they haue agreed with Satan; Master, it is good being heere, let's build: there they liue, nay dye daily, said a good Bishop, and excellent Preacher. Come to a mans house, and where is hee? his Wife knowes not; aske the seruants, they know not: when will hee bee at home? they cannot shew you; yes they can; but they blush to speake: forsooth the matter is this, there's his house, but his dwelling is at the Ale-house; and when all his money is spent, if then his Wife will fetch him home with a Lanthorne, and his men in a Barrow, he comes with as much sense

sense as *Nichols* Image had; else Sunne and Moone goe ouer his head, till he hath slept himselfe sober, and watched himselfe drunken. Againe, there be (how many, can you tel?) who know no calling at all, but to suruey the high-ways to the Inne, to giue the watch-word, who makes the best, and to deuise new wayes and wagers in quaffing.

No cost is too much, that is bestowed vpon an Ale-post, great is this *Diana* of the Ephesians; men will maintaine this trade, as farre as euer *Demetrius* his; as farre as euer *Iouan-^{1 Sam. 18.}* than would support his dearest *Dauid*, to their bow and sword. If they haue a groat, it burnes in the purse till it bee drowned in drinke; if gold, they change it; if plate, they pawne it; away goes all, to the coates on their backs, rather than they will scant (as they say) their bellies; nay, if they had a Jewell as rich as ten Lordships, or as that of that vn-*Cleopatra.* womanlike swaggerer, the throat should haue it. How often haue I seene vermine sucking the drunkards blood, as fast as hee that of the grape and mault; yet would hee not leaue his hold, or lose his draught.

What is said of these, may also of the third. Oh that I in speaking, you in hearing, could mourne for it as we ought, meane, at that shamefull conquest which drinke gets ouer our owne flesh: when did the Sunne euer see some men sober? How are our townes pestered, and wayes strowed with these filthes? Oh the drunkenesse that is in one day in this Land at some Faire or Market to be seene! Goe but to the Townes end where a Faire is kept, and there they lye, as if some field had bin fought; here lies a hat, there lyes a cloake, here a man, there a youth, there (alas for woe) a woman; nay a swine with a womans face: goe into the backe lanes, and there you haue them among frogges and toades, their fittest matches: goe into an Inne, and what roome is free? no hospitall yeelds so pittifull a sight, no dunghill so filthy a smell; vah, vah, vah, you would sinke to see and smell, what from me you shall not heare. Oh Lord, it is thy vspeakable mercie, that a Land so sicke of drinke, doth not spew vsall out.

But this is not all, men faile in the manner, as well as in the

*Ebria muliere
nihil turpius.
Chryl.*

the measure. Faile, first, against themselves; louing drinke, as they should doe God, aboue all, aboue wealth, health, credit, childē, wife, life, heauen, saluation: all calling for that, as the Pope for his dish, euen in despite of heauen.

Balu. in Iud. 3.

Prou. 26.

*So Chrysostom
Bapt. call him.*

*Videns alios po-
tula in tela ver-
gentes, scyphum
in faciem conui-
ue iacere, &c.*

Hier. in III. c. I.

Faile (secondly) towards others, in point of Christianitie, shall I say? nay, in ciuilities and humanities. *Salomon* in describing a mad-man, fitly points out the Drunkard, who is but a voluntary Bedleim, nay *Denill*: he casts fire, arrowes, swords, all in iest and sport; this the generall: for particulars, I cannot be excused, if I shal pollute this aire with the report of their outrages: Oh what horse-play, what mad, base, brutish behauiours passe betwene Cups? What contempts are there and then vttered, against all Authoritie? It is a small matter to sit vpon their Parish Priests (as those Hogs-heads terme him.) In such a meeting they will visit a whole Diocese and Prouince: nay, the sagest Iudge, the grauest Counsellor, and greatest Peere in the Land, must doe seruice to their Court, and be summoned before the Ale-bench: nor will they stay here, when they haue hufft their smoake into the face of these, they will haue a healtch to Prince *Charles*, to King *Iames*, and what not, for the honour of *England*? Shall I tell you? when I see his Maiesties Picture hanged vp for a Signe, me thinkes it moues me a little; but more to see him set behind the Table in the Hall, there to welcome the guests, and to be an eye-witnesse (as it were) of their beastlinesse: but when I thinke of the strange saucinesse of base Vermine, in tosing the name of his most excellent Maiestie in their foaming mouthes, and in daring to make that a shooring-horne to draw on drinke, by drinking healths to him; I cannot be in charitie with the places that permit this, with the persons that pardon this, much lesse with such Belialls as practise this. But now, when we passe from men to God, and see how the Name of the Lord is pierced, it would make a dumbe man speake, a dead man almost to quake. Did you neuer heare how *Cesar* was vsed in the Senat-house? if not, yet you know how a kennell of Hounds will fall vpon the poore Hare; one catcheth the head, another the legge, a third the throat,

*Accusationis oc-
casio est adiura-
mentum per re-
gem frequentius
non bituisse. Hier.
ubi supra.*

throat, and amongst them there is torne in pieces; even so these hellish miscreants, these bodily and visible devils, having their tongues fired and edged from hell, fall upon the Lord Iesus: one cries Wounds; another, Blood; a third, Heart; a fourth, Body; a fifth, Soule; and neuer leaue stabbing and tearing with their stinges, till no whole place be left. Oh miserie, Oh wickednesse, what shall I say? oh that ever any that wore Christs badge, and bore his name, should thus rise against him!

Have we yet done? I would we had: but we shoot at a wrong marke in drinking, so wide are we. Our aime should be Gods glory: but many drinke to this end, that they may be the easier forget God, forget him in his threats which sticke in their soules after Sermon; forget him in his iudgements, which have taken hold of some of their companions. They drinke, to the end they may drowne conscience, and put off all thoughts of death and iudgement: to the end they may hearten and harden themselves against all the messages of God, and make themselves both to know and moue at Gods owne words, as in this Prophecie we finde afterwards, how many a mans heart can tell him, that this hath beene one of his speciall errands to the cup?

Chap. 28. so I conceive our verse there, after good Authors, old and new.

Secondly, our aime should be the repairing of nature, and fitting of our selues to all due employments: but woe to vs, (to many of vs) we drinke for lust, not for strength, *Ecc. 1. 2.* we burthen nature, and oppresse our selues against the rule, *Luk. 21.* we doe not helpe our selues, and enliven our spirits.

Thirdly, our aime should be the common good, but we drinke to the common hurt: the Common-wealth loseth a member by our drinking: nay, hereby many wits and bodies are made vsauoury salt, such as can marre any soile, but mend none: doubtlesse our brethren receiue much hurt by our drinking, some in their braines, whilst they are made giddie; some in their estates, whilst they are called from their calling; some in their names, whilst they be buckt with drinke, and then laid out to bee sunn'd and scorn'd; some in their chastitie, whilst their followes see them as

Lots

Amongst the
Lai, after Pla-
to's rule, &c.

Let daughters him; some in their proiects, whilest drinke is made but a *Dalilah* (as in some states it hath bin) to know their secrets; some in their estates, whilest they are coozened by play or bargaine; some (to make end) in their life, whilest *Ammons* mirth is the watch-word to the murthrer.

Vid. statut. 40.
Jacob.

Hitherto the case goes hard with vs, when there is no abuse (in this kind) but wee are guiltie of. There is but one thing now left for our reliefe, and that is, if these abuses bee now mortified, now dying; and are they io? blessed be God. Our lawes smite in some measure at the sinne, and seeke the preuenting of sundry disorders, for time, place, measure, &c. But where is execution? where is the cure? the sinne liues still; nay, reignes; nay, growes into practice and credit daily. Heretofore it was a strange thing to see a drunken man; now it is no newes: heretofore it was the sinne of Tinkers, Hostlers, Beggars, &c. now of Farmers, Esquires, Knights, &c. heretofore *Pauls* speech was currant, They that are drunken, are drunken in the night; now they feare not the light, the Sun-shine: heretofore *Peters* argument was more than probable; These are not drunke, for it is but the third houre of the day: now men are growne such husbands, as that by that time they will returne their stockes, and haue their braines crowing before day.

1 Thes. 5.

Act. 2.

Now then, in the midst of all these threatening finnes, and fearefull prouocations, shall we be fearelesse? shall wee now (when the Lord begins to visit) come in with an *omnis bene*? No, no; these things cannot be hid, must not be dissembled, but must draw some teares from our eyes, some sighes from our soules, some prayers from our hearts; wee must flye to heauen with petitions, lest these crying abuses prenent vs, and get a grant of iudgement against vs first. Drinkings in mens butteries call for vengeance, drinkings in Ale-houses call for vengeance; drinkings of young, of old, of rich, of poore; drinkings in our Townes, Cities, in all corners, in all sorts call for vengeance. You that be sober, godly, &c. you that haue acquaintance and acceptance with God, stand in the gap, lift vp a prayer, call, cry for mercy, say, Lord,

Lord spare thine inheritance, spare our Townes, our land, our people. Oh you, you must be drunken with teares for this drunken age, else God will goe on to make the earth more drunke with raine, and well we escape, if the sword be not made drunke with our blood.

As for the second sort (whom in speciall this concernes) let mee speake to them in *Isaels* words; Vwake yee drunkards; nay, all yee abusers of drinke (though not to worst drunkenesse,) all yee who employ your wits, to find out new drinckes, as *Anah* mules, & proclaime rewards (like those old monsters) to him that can perfect your knowledge in this blacke art: all you who drinke one liquor, to draw on another; not to quench, but to increase thirst; not to qualifie, but to inkindle heat: all you who know none other calling, but to visit Taverns; who haue none other rule for time, but when company and drinke forsakes you; who haue none other measure but this, to fill the vessell so full, that it runnes out at your very noses, who keepe none other rule for expence but this, to spend all the clothes on your beds and backs: (to make an end,) all you, who faile either in manner, or measure, or end of drinking in any grossenesse, doe you tremble at the woes that are gone forth against you (I meane) against your estates, against your bodies, against your soules, against you in this life, and against you in the life to come. Know you, that without repentance, *Paul* will be found a true Prophet, *No drunkard shall inherite the kingdom of God*: and yet know withall, that vpon repentance the Corinthians were both washed, and iustified; and therefore be no longer mockers, lest your bonds and miseries increase; but turne your laughter into sorrow, your feasting into fasting; be reuenged of your selues, of your lusts, and meet your God, and make your peace whilest now we call, and you heare: and of this vse so much.

In the next place, we passe to instruction, and first for your owne priuate and particular, be afraid of this abusive, excessive, vnseasonable drinking, especially of that which is so frequent, and is euen naturalized, being once a stranger, I

E

Alex. in Plut.
and some of
the Emp in
Sueton, &c.

1 Cor. 6. 10, 11.

Vse 2.

Non como tis
Germine bibis,
tu non bibis An-
gle, Sed, &c.

meane that swinish swilling, that makes sicke the land; Oh feare that belotting sin that takes away the heart, especially from God, against the first commandement; that idolatrous sinne, that makes one worship the belly in stead of God, against the second; that blasphemous and execrable sinne, that makes a iest of Gods words, Gods name; that profane sinne, which makes no difference of nights or dayes, but most rag's on the Sabbath; that wilde and vnruely sinne, that knowes no Magistrate, no Minister, no Father, no King, no *Cesar*; that murderous sinne, that kills more than the sword, and seeds vpon fire; that adulterous sinne, that fills all corners with whoredomes; that theeuish sinne, that steales away men's time, purses, wits; that robs the poore of his due, and throwes that out of one swines nose, and mouth, and guts, that would refresh a whole family; that slanderous sin, that lades the world with tales and railings, against the hoast of the liuing God: that Atheisticall sinne, that beleeuces no more the threats and promises of God, than if some coo-zener had spake them; that hellish sinne, that hardens and makes vp the heart against all repentings; that vnnaturall sinne, that puts off all thoughts of ones family, ones selfe, and sends him on grazing with *Nebuchadnezzar*; nay, on swilling with hoggs and other swine; this sinne, this vile sinne, thus transcendent, doe you feare, doe you shunne, doe ye abhorre, as hauing the seeds of it in your nature. But how shall we be able to auoid it? First, doe but dwell vpon the things deliuered; next obserue these rules, which now I can but touch.

Rules and remedies against drunkennesse.

First, mortifie your carnall affections, and (as *Salomon* speaks it) put your knife to your throat; say, I could (but I will not) take more than is good, or is fit.

Prou. 23. 2.

Secondly, shunne the occasions of sinne, (as *Salomon* giues direction in the fore-mentioned Chapter for some particulars, as for company & place in the twentieth verse; & in another, he forbids looking on the wine, and staying at it) for this sitting by it, and blowing ouer it, puts a man into the hands first (and afterwards vnder the power) of drunkennes.

Thirdly,

Thirdly, heare *Paul* Ephes. 5. 18. *Be not drunke* (saith he) doe not souze your selues, no (would some swilbowle say) vnlesse the drinke be right, nay (saith *Paul*) *though it be wine;* Oh, but that is very pleasing, how should one forbear that? *be filled* (saith he) *with the spirit*; drinke liberally of Gods wine in his wine-sellar and buttery; sauour spirituall things, and then thou wilt clearely see, that spirituall wine as much excells naturall, as old doth new, and infinitely more: nay, (as *Eph. raim* concludes) *I haue seene the Lord, and what haue I to doe with Idols?* so wilt thou say, I haue drunke of Gods dainties, and what haue I now to doe with puddle? Oh, but this diet is not so toothsome as wholesome: *Pauls* course is safe indeed: but there is no mirth, no comfort in it. Yes, (saith *Paul*) this is the onely way to fill the heart with ioy, and the mouth with songs, and the house and soule with sweet melodie; and therefore if mirth be your marke, leaue excesse, & drunkenesse, which hurts the minde, and makes heauy the heart, Luke 21. and fall to spirituall ordinances, to spirituall exercises, spirituall company, spirituall graces, and these will fill the heart with ioy, and yet not empty the purse of coyne, as our Prophet after will tel you. After these directions we might adde *Peters* counsell, Be watchfull and sober; *Pauls* charge, Redeeme the time, and many such like wholesome receipts against this noysome disease: but I cannot tarry, and therefore I passe from the generall to some particular instructions.

And first, such persons as trade in these commodities, and vent and vtter drinckes of many sorts, are deeply engaged in this point; and (were there hope of doing good) they would be minded of their wickednesse, in entertaining traytors against God within their doores; and of their danger in suffering so much impietie to rest within their gates. One sinne of theft, one of periurie, is enough to rot the rafters, to grinde the stones, to leuell with the ground the walls and rooffe of any house: but, Oh the oathes, oh the lies, oh the thefts, oh the whordomes, oh the numberlesse and namelesse abominations that are committed in some Innes, some

Ephes. 5. 18, 19.

Cant. 2.

Hof. 14.

19.

Esay 55. 1.

vers. 3.

Zach. 5.

D. S. lat. in
1 Thes. 4. 11.

A. C. 19.

V. 4.

V. Dan & Stow
in W. 1.

Tauerns, some Ale-houses : farre be it from vs to blame a good calling, to accuse the innocent in that calling, wee doubt not but the Lord hath some, hath many in the world in Tauerns, Butteries, Sellars, Stables, &c. but (alas) we haue lesse cause to doubt of what hath beene said, touching many of these places, too many of them are euen the nurseries of al riot, excesse and idlenesse, that make our land (I speake it in the words of a very iudicious Diuine, and grounded Text-man) another Sodome ; and furnish (yearely) our gaoles and gallowfes. But should I speake to these, I should but speed as *Paul* at *Ephesus* ; I should be cried downe with, *Great is Diana*, after some one *Demeitrius* had told the rest of this occupation ; *Sirs, ye know that by this craft we haue our wealth*. Surely, feare of hauing their Signe pulled down, their licence called in, cannot preuaile with some ; and therefore it boots not vs to speake. Only to you (beloued) let me speake a little touching your charges, you are not willing to haue me long now, in short receiue me thus : you, amongst you that loue the Lord, the Church, the state, your selues, & people ; helpe the Lord against the mighty ; suppress, nay, preuent this sin in your owne houses, let not a swine come into your parlors, sit at your tables, lye in your sheets ; out with him, out with him, out with the man if he be a moueable ; if not, yet out with the drunkard, smite the sinne, saue the man.

Secondly, quench this fire and flame in your townes as much as lies in you : you that be Church-wardens present it, you that be Iurors endite it, you that be Constables and officers smite it ; all, all shoot at it, lay at it, as at a common enemy ; tell me not he is a friend, a Gentlemans kins-man, a Gentleman that offends ; he is better and greater than any Gentleman, that is offended ; learne to feare, to loue him : yea, learne a Norman distinction ; when *William* the first censured one that was both Bishop of Bayens, and Earle of Kent, his Apologie to the Plainriffe Popeling was that he did not meddle with the Bishop, but the Earle. Doe ye the like, let the Gentleman escape, but stocke the drunkard ; meddle not with your friend and kinsman, but for all that, pay the drunkard ;

kard; if you doe not to your power, you shall haue *Ababs* speed; his fautes shall be beaten vpon your backs.

1. King. 20. 42.

But most of all are such as are within the commission of peace, to be intreated in Gods name to remember him, themselves, their country, their oathes, and to bend all their strength and power against this monster: and first let it please them to begin with themselves, and to lay a law first vpon their owne appetites: that done, looke they to their owne butteries, which are (in some places) the very shops of Satan: and whence it is held (in some houses) a disgrace to the place to see a man returne sober: it is very vnhandsome to sweepe the court, not the chamber, (I meane) to purge the country, and not our owne houses, and euery corner there would be rifled: nay, such Gouvernours must follow their people and charge into other houses too, and (if I mistake not) they shall finde some of them sometimes first and last in the Ale-house: when they haue done with their owne, they should ouer-look other houses, other townes, yea, the whole Country, whose sworne seruants they professe themselves to be. I may not be long now: what shall I say to you of this ranke? Is there any loue of God, any hatred of sin, any zeale, any courage, any conscience of an oath in you? away with drunkenness out of your houses, Townes, Liberties: downe with many Ale-houses, the very thrones of Satan, balke none, beare with none that offend. Say they be poore, in whose houses the sinne is practised, tis better that one or two should lose their gaine, than townes of men their wits and soules. Say they be great and rich that be drunk there, let them speed thereafter, as King *Richards* prisoner did, of what sort soeuer they be; if they will be drunkards, let them drinke of the drunkards Cup, for here as much as any where impunitie doth harme; and here (if any where) at any time let your zeale sparkle, and indignation burne: now, now, at least bestir you, when as our Market-townes (like that in another countrey) stand all almost of Brew-houses, and Tippling-houses.

Lastly, is bad drinking so dangerously wicked? then let
E 3 this

*Non oportet ut
visita domus
tua vilissimus
fias.
Bern. de com.
fid. lib. 4.*

King of Cy-
prus. Vid. Hol-
linth. in Rich.
*Impunitas au-
sum parit, au-
sum excessum. Bern.
vbi supra.
Vid. Boter of
Hamburg.
Vers. 5.*

this be still the Apologic of the sober and religious; let quaffers quarrell, rage, scoffe, threaten, curse, lade thee with a thousand censures, yet hold thou thine owne still, pledge the deuill for none of them all. Oh, but I shall be held vnkinde: Nay rather charge them with vnkindnes, who transgresse the lawes of friendship, and exact torments in place of courtesies. What sense is in it, that thou (to gratifie a beast) must hazard thy health, life, credit, soule, all? Oh, but I shall be reputed vnciuill, and vmannerly. Not so, vnlesse it bee with such giddie braines, whose kindnesse is but a dog-kindnesse. A Spaniell in great love to his master will leape vpon him, flabber his clothes, lick his face: is it (I pray you) any inciuilitie to beat downe such a curre? I tell thee, a dogge will not more defile thee than this drinking cattell will, vnlesse thou beat them off. Oh, but I doe not speake of those beasts, that must bee answered and haue right done them, in the same measure, gesture, course, &c. but of such onely as leaue you to your measure (so you will keepe a turne, and your time in pledging) is it any hurt to pledge such? How pledge them? you mistake if you thinke that we speake against any true ciuilitie, or other lawfulness: but if you make the question this, whether it be lawfull for a man to answer others in drinking, so long as he doth neither make his stomacke too heauy, nor his head too light, you haue our answer already from *Esay*, from *Salomon*; you may further vnderstand by *S. Peter*, that sipping & bibbing is naught, as well as stark-staring drunkennesse; and indeed one leades the way, and becomes Vsher to the other: Woe (saith *Esay*) to him that is strong to powre it in: Woe (saith *Salomon*) is hee that slayes by it, that lookes on, &c. If thou lust to pledge the Lords Prophets in these woes, pledge good-fellows in their measures and challenges: if not so, learne still to shape a peremptorie answer to an vnreasonable demand. But what if they begin a health to my betters, perhaps to the Kings Maiestie, wherein alleageance will be challenged if I pledge not? What then? what then? I haue scarce patience to answer such a question: what? a matter of alleageance to
pledge

* Yet still with

Ambrose his
caution in an
other case to
Monica: *Nec
ulla ois. fose
ingurgitandi
deitur i briosis.*

August. Confess.
lib. 6. c. 1.

*ειροφυμας
ποτες, &c. 1.*

Pet. 4. 3.

*Qui modica
spernit paula-
tim decedit.*

Aug. Confess.
lib. 9. cap. 8.

See how *Moni-
ca* came to be
called *Meribi-
lula*.

pledge a drunkard: me thinks an officer were not worthie to weare a gowne, that could brooke this alleageance. Oh that his Maiestie did but heare this language! But for thy selfe, say, I am too base a worme to tesse the sacred name of a King amidst cups, the Kings health is of too too high a price to be put in a pot; say, * I will pray for the Kings health, and drinke for mine owne. But I see you would haue an end, at least tis fit you should.

For conclusion, let vs (for a last vse) here see, and admire, and magnifie the patience of God, who in so great prouocations holds his hands. Oh (beloued) did we heare, and see, and smell, and know whats done in some one Tauerne, some one Ale-house in this land, we would wonder that the earth could beare the house, or the Sunne endure to looke vpon it. But (alas) how many of these houses be there in some one towne? how many of these townes in some one shire? and so we might goe vpward.

Now the Lord of most glorious maiestie and infinite puritie, sees all, heares all, knowes all, and yet behold we liue: nay, the Lord still causes heauen, earth, sea, land, all creatures to wait vpon vs, and to bring vs in all due prouision: nay now (this harvest last) he hath abounded in that blessing and graine most, which hath been most abused to drinke; here is patience, here is mercie, here is bountie. Let vs stay here, and suffer our selues to lose our selues in the meditation, and admiration of this wonderfullnesse.

FINIS.

*Bibamus pro salute imperatoris, & qui non biberit sit reus in deuotione, said some of old. See Ambr. his answer, de Hcl, & ieiunio, &c. * The last Lord Chancellors Apothegmes.*

Samuels Funerall in the margin.

Postscr. **G**ood Reader, if the Printer mistake my bad hand for marginall quotations, which onely for the avoiding of offence I have annexed, because I would not bee thought (as some haue spoken) phamaasticall in sleighting antiquitie and good Authors; I pray thee shew me the like fauour which thou didst vpon the like occasion in another Sermon: and as for pettie slips in the Scribe, coner them with the mantle of stone. Vale.

FINIS.

